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PLACES OF INTEREST IN KOREA.

IN a country of much natural beauty, inhabited by a people whose traditions and history extend over a period of five thousand years, full of kaleidoscopic changes whereby at every turn smaller tribes were absorbed by larger, and weaker governments overthrown by stronger, till there emerged one kingdom embracing the whole, the places of interest can but be numerous; but we are struck by the almost entire absence of anything held sacred to the memory of real valor or true virtue while the religious character of the natives is revealed in the superstitions attached to nearly every spot of historical or natural interest.

WHITE HEAD MOUNTAIN.

The best known landmark in Korea is White Head Mt. the highest peak of the Ever White Mts. on the northern frontier of Korea. It does not derive its name alone from the fact that it is covered with snow during ten months of the year, but also from its white limestone formation. It is believed further, that the flora and fauna are white and that the animals of the ferocious species are here harmless. This mountain is the head of the range represented as a dragon trailing its length through the whole length of the peninsula. As the dragon is believed to exert an influence over the waters, under the simile of the dragon's head, it is fitting that this mountain should be the source of the Yalu and Tumen rivers, which have their rise in the lake high up among the mountain peaks. The circumference of this lake is said by an authority quoted by Dr. Griffis to be ten English miles, but the Koreans believe it to be twenty five. Its altitude is twenty five hundred feet above the sea, while that of the peaks among which it nestles is from ten to twelve thousand feet. The Korean estimate of the altitude of

the lake is forty four miles. In their quaint manner of expression they state it as many a day's journey from the base of the mountains to the lake, while no one has been able to carry a sufficient amount of provisions for the long and tedious climb to the top of the surrounding peaks. The bed of the lake is thought to be the crater of an extinct volcano. The sands on the shore are beautifully white. The lake is not designated by any name other than "Great Lake." The mountain is heavily timbered up to the height of the lake. Some of the trees compare in size with those of the Pacific slope in America. The variety is considerable, several of the indeciduous kinds predominating. Some of the species of trees found here are unknown in other parts of the peninsula. The foliage in these forests is said to be so dense as to exclude the sun's rays. Unlike almost any other mountain in Korea of even primary importance, there are no Buddhist temples on White Head Mt. which accounts in part for the scant and unreliable information to be obtained regarding it. The mountain has a deity of its own, a white robed goddess, who in times past was worshiped at a temple built for her, where a priestess presided over the sacrifices.

Tradition tells us that it was on the slopes of this mountain, 3000 B. C. when the earth was yet very young and Methuselah was only an infant, that Dan Koun the first ruler in the peninsula was miraculously born.

KOU-WOL-SAN.

In the western part of the province of Whang Hai is Kou-wol-san, one of the largest mountains of the province, on the top of which is a fortress in extent equal to the walls of Seoul. The interior of the fortress is heavily timbered. On the mountain are twenty-four Buddhist temples built in the days of Korai, when Buddhism was more popular than at any other period in the history of the country. On this mountain is the cave where Dan Koun is said to have laid aside his mortal form without dying, when he resumed his place among the spiritual beings. With some surprise we find his grave in the southern part of the Ping An province in the Kang Tong magistracy. To reconcile the tradition of his transformation with the fact that his grave seems to testify to his having been buried, we must remember the custom the Koreans followed in those ancient days when mysterious disappearances were so common, of burying some article of clothing which had been worn by the individual or perhaps something

which he had been accustomed to use more or less constantly, as, in the case of a certain noted warrior, his riding whip was interred in lieu of the body.

DIAMOND MOUNTAIN.

Keum-kang-san, popularly known as Diamond Mt, is located in the eastern part of Kang Won province. It is not a single peak, but the name is applied to a group said to be twelve hundred in number, a part of the main range running the whole length of the peninsula. Diamond Mt. is renowned even in China for its beautiful scenery. The Celestial says, "Let me but see Keum-kang-san and there is nothing more to be desired." The mountains are visited annually by crowds of native sightseers, who beg their way from temple to temple as the difficulties of climbing the rugged slopes, which is accomplished in some places on one's hands and knees, do not admit of one's carrying even a small amount of Korean cash. No criminal, they say, can make a trip through these mountains in safety, but will inevitable at one dangerous point or another lose his life. The sight-seer sacrifices before he enters the mountains, praying for protection from harm on his perilous expedition. In some places the ascent is made by means of ropes and ladders provided by the priests. There are one hundred and eight monasteries in these mountains, where the priests are said to lead busy, happy lives. The mountains are heavily timbered to a considerable height, beyond which there are only stunted shrubs. The foreign estimate of the altitude of the highest peaks is not above six thousand feet. The idea, current among Koreans that they are covered with eternal snow arises from the white appearance of the rocks, as they are seen from the distant valley below. These rocks, probably limestone, though in some parts of the mountains there is beautiful granite, have been formed into many fantastic shapes, no doubt through the agency of the mountain spirits coöperating with the elements, till one can find here represented any thing ever known in the works of nature or art. Flowers are believed to bloom throughout the four seasons. There are eighteen water-falls of some considerable importance. Here is found the largest cave in Korea, more than one hundred *li* in extent, having openings on opposite sides of the mountain. The one on the eastern side is in a perpendicular cliff overlooking the sea. The cave is spacious, presenting a landscape with hills, valleys and streams.

PYENG YANG.

We find much of historical interest centering around Pyeng Yang, the seat of government in the days of Dan Koun, the "Son of Heaven," who reigned in person from 3000 to 2000 B. C. Afterwards from 1100 B. C. till 200 B. C. Ki-ja and his descendants held their court here, and built a wall around the city, which still exists. Ki-ja was the originator of the system by which the taxes were collected for the government, by taking the whole crop of the central plot of a square divided into nine plots, this central plot being cultivated conjointly by the eight families who farmed the surrounding eight plots exempt from any other tax. The field which now lies between the ancient wall and the more modern one of Pyeng Yang is still known as "Ki-ja's tax plot." The grave of this ancient civilizer of Korea is just outside the north gate of the city. Dr. Griffis calls the Ta Tong, on which Pyeng Yang is located, the Rubicon of Korean history. It has been the scene of many of the decisive battles from the time of Ki-ja and his descendants till the present day. For several centuries during the early part of the Christian era Pyeng Yang was the capital of Ko-korai, one of the three kingdoms into which the peninsula was formerly divided. During this period hordes of Chinese were several times repulsed although on one occasion their land and naval forces combined numbered one million men. Finally the fall of the Kingdom was predicted by the entrance of the nine tigers within the city walls, by the waters of the Ta Tong becoming blood, and by the picture of the mother of the first king of Ko-korai sweating blood. The city witnessed two terrible battles at the time of the Japanese invasion about the close of the sixteenth century. In the first of these two battles the Japanese were victorious; but in the second the Chinese and Koreans defeated the invaders, who left two thousand of their number dead on the battle field. Thirty years later Pyeng Yang was taken by the Manchus on their invasion. With what the city has suffered in these closing years of the nineteenth century we are all familiar.

KIONG-CHIU.

Kiong-chiu in the south eastern part of Kyeng Sang province, though now a place of small importance, was the capital of Silla from the beginning of the Christian era till the tenth century, when the three Kingdoms in the peninsula were welded into one. By the sixth century Silla had advanced beyond her rivals Ko-korai

and Paik Chai, and Kiong-chiu became a city of wide influence. The relations between Silla and China were close and the civilization of the little kingdom seems to have been not far behind that of her great neighbor. Kiong-chiu was a center of learning, arts and religious influence. It was the home of Chul Chong the greatest scholar and statesman Korea has ever produced. Representatives from Silla met with those of many countries at the Court in China and it is said that to the day of its destruction, treasures from India and Persia were preserved in the towers of Kiong-chiu. The architecture of the city was imposing, and among the buildings of greatest magnificence, were many temples and monasteries. Intercourse between this city and Japan was frequent, and the latter sat, an apt student, at the feet of her instructor in civilization, arts and sciences. After Silla lost the ascendancy in the peninsula, and Korai became the one kingdom, Kiong-chiu was still regarded a sacred city because of its temples and monasteries, which were carefully preserved and kept in perfect order. It was left for the Japanese on their retreat from their second invasion in 1596 to lay the magnificent old city, to which they owed so much, in ruins.

SONG-DO.

Song-do, in the north western part of Kiung Kie province was the first capital of united Korea. From the tenth century for four hundred years it was the seat of a government remarkable especially during its later years, for its dissoluteness. Buddhism flourished, and inside the city walls were temples. Priests often played important parts in the affairs of the government. Even Song-ak-san, the guardian mountain of the capital, rising from the rear of the city is said to have assumed the appearance of a man in priestly garb. The audience room in the palace was called the place of the full moon; but the full moon must decline, so as a sign that the kingdom had not yet attained to its greatest glory the wall around the city was built to represent the moon in its first quarter. The last king of the Wang dynasty was responsible for the murder of Chien-mo-chu which was committed on the Seunchook bridge outside the east gate of the city. Time has not yet erased the blood stain from one of the stones of the bridge. The deed and the indelible witness are known throughout the kingdom at the present day. Upon the fall of the dynasty Song-ak-san wept audibly. The Buddhist temples inside the city were destroyed because of the pernicious influence the priests had exercised,

which had really led to the over-throw of the dynasty.

The inhabitants of Song-do have never been willing to acknowledge the present dynasty, and to this day the citizens, except the unimportant *Sang-nom*, wear huge hats such as we see in Seoul worn by the countrymen. They have never forgiven providence for the fall of their dynasty and refuse to look toward his dwelling place. They declare themselves still without a sovereign.

Song-do has for centuries been a commercial center. It is said that a large proportion of the inhabitants are traders who have their homes often in distant parts of the country.

In the neighborhood of Song-do is a water-fall of some considerable importance. The height of the fall, as given me by a Korean, is four thousand feet! It is at least sufficient to produce a spray which rises to the height of twenty five or more feet.

KANG WHA.

Kang Wha, one of the three large islands over which the dominion of the King of Choson extends, though only the second in size, is of more historical interest than either Ul-lung-do or Quel-part. It has an area of 169 sq. miles and is fertile and thickly populated. It belongs to Kiung Kie province. The mountains are well wooded and picturesque. On Ma-yi-san is an ancient altar forty five feet in diameter at which it is said Dan Koun worshiped. Equally accesible from Song-do and Seoul, Kang Wha has been the refuge in time of danger for the kings of Korai and Choson, and the place of safety for the archives and royal library. The royal residence is in the city of Kang Wha situated on a hill, from which a fine view of the mainland and sea is to be had. About the middle of the 13th. century the king fled from Song-do to this island before the invading Mongols, where he was kept a prisoner while they over-ran the country and set up a government under Mongol officials. One hundred and fifty years later, when the founder of the present dynasty became king, the last ruler of Korai was sent a prisoner to Kang Wha. In the early part of the seventeenth century when the Manchus entered the country the queen and palace ladies took refuge on this island. The king made a treaty which he broke as soon as the Manchus were over the border. Returning with larger forces, provided with boats and cannon they took Kang Wha, and once for all the king was brought to terms and yielded allegiance to the Manchu dynasty in China.

In 1866 the French burnt the city of Kang Wha in retaliation

for the murder of French priests during the persecutions of the Christians, which occurred from time to time, beginning with this century till the present king came to the throne. In the city they found many valuable books and manuscripts, also large stores of ancient armor with other military supplies.

While mentioning places of interest, we would not omit to speak of the mountains on which the history of the reigns of the early kings of Choson are said to be preserved. They are four in number located in Kang Wha island and in Kyeng sang, Chulla, and Kang-won provinces. An accurate record of events, and of the actions of the kings were made by historians to whom the work was committed, each of whom made four copies which were preserved on these mountain tops by trustworthy keepers to be opened for perusal only after the dynasty has passed away. It seems that the writing of these records was discontinued through the action of a treacherous king who, curious to see what had been written about himself gained possession of the record, which he found to be not very flattering. He had the historians put to death, and since that time though the office of historian, one of considerable dignity, is still continued, it seems to be merely complimentary. The principal duty of the lonely keepers on these mountain tops, while waiting for a dynasty to expire, is to occasionally expose to the sun these mysterious, musty volumes.

Mrs. D. L. Gifford.

ODES ON LIFE.

(Translations from Korean.)

Ye white gull of the sea,
So free!
What earthly care or rue,
Is there for a bird like you,
Swimming on the sea?
Tell of those happy islands, where
Poor mortals may resign their care,
And follow after thee!

That mountain green, these waters blue,
They were not made, they simply grew,
And 'tween the hills and waters here,
I too have grown as I appear,
Youth grows until the years unfold,
Then age comes on by growing old,

More than half of life is over!
Young again? no never! never!
Cease then from this growing gray
And as you are so please to stay!
These white hairs must surely know,
How to turn more slowly so.

Have we two lives or three.
Four or five bodies we?
This borrowed life in dreams,
Takes on a form it seems,
Knows only sorrow at the best,
Ne'er finding rest.

Jas. S. Gale.

POLYGAMY AND THE CHURCH.

THERE are now two problems confronting the Church in Korea which are of paramount importance, and call for some settlement in the near future, if the Korean Church is to be planted upon what may be called an evangelical basis. These problems are (1) POLYGAMY, (2) ANCESTRAL WORSHIP.

The first of these especially will be considered, with a view of reaching some definite conclusion, at the annual meeting of the "Presbyterian Council" next October. At that meeting it is to be hoped, this subject will receive a very full discussion; and that the Church may take a stand which she can show to be scriptural, and that she may utter her voice with no uncertain sound concerning this special phase of heathen iniquity. I believe this subject ought to be carefully and prayerfully considered by every member of the "Council" long before the Autumn meeting, if we are to hope for a thorough discussion of it at that time. It is therefore not from any sense of my own ability to discuss this subject, that I undertake to lay before the Korean Missions what I believe to be a simple statement of the problem before us; but that by so doing, I may provoke discussion from the pen of those whose learning and experience have enabled them to thoroughly handle the subject.

Seeing that this problem has long been perplexing the missionaries of India, China and Africa,—equally venerable and faithful old veterans taking directly opposite positions upon the subject,—it, although devoutly to be hoped, is scarcely to be expected that there will be unanimity among the missionaries in Korea, even at this early stage. I observe also that for almost any position which may be taken upon this subject, there can be found both arguments to substantiate and experienced missionaries to advocate it. A few of the different views and conclusions reached by different missionary societies and committees ought to be in order at this point.

First:— Some hold that polygamy was tolerated in the early Church in the same manner in which slavery was tolerated; that it was acknowledged to be inconsistent with the Christian

life: and that therefore while it was not propagated in the early Church it was nevertheless allowed to enter with those having taken to themselves plural wives prior to their conversion. These advocates hold that any man having two or more wives or concubines should be received just as any other man, upon satisfactory evidence of his repentance and faith in Christ: but that such an one of course should never be elected to any office in the Church.

Second:— Others hold directly the opposite, namely, that such was not the practice of the early Church, and assert that there never were any polygamists at all in the early Christian Church. They quote 1st. Tim. iii. 2, 12, and Tit. i. 6, as not saying so, and try to prove it by 1st. Tim. V, 9. They hold that to baptize a man living in this relation would bring havoc upon the church and corrupt her by opening floodgates of every vice. These advocates hold "that a polygamist cannot be baptized but must remain in the state of a catechumen." He must remain without, and can never partake of the blessed Sacraments of our Lord's table. According to this view the sinner is told that "He that is not with me is against me," and yet the missionary will not receive him. When he asks, "What shall I do to be saved?" he is told to "Repent and be baptized," but at the same time the instructor refuses to administer the ordinance. The missionary will perhaps tell the polygamist that "He that believeth and is baptized shall be saved" and then turns round and remarks "you cannot be baptized, because you are keeping up a sinful relation; nor can we claim or advise you to break this relation; and if you did it yourself, we would not receive you." And it is further alleged by these advocates that many stand waiting without the door satisfied with the hope of receiving baptism on their death bed, when they will no longer be exposed to the danger of breaking the covenant of baptism.

Third:— Others hold that a heathen marriage, in which a man has taken more than one wife, cannot be held as constituting marriage at all. And that in such cases the man ought to be compelled to give up, not only all but one, but even every one of his wives; and then turn round and marry any one of them or none of his former wives, just as he chooses, even to marry some new one if he so prefers.

Fourth:— Still others hold that all but the first wife must be given up; but that he must retain her until "death do separate the twain."

Fifth:— And still others hold that while he must be made to give up all but one, that one need not necessarily be his first, but rather the one he loves most. Some would also go so far as to assert that although it be wrong to baptize a polygamist, living in this relation, still upon sufficient evidence of repentance and faith in Christ, all the wives, living at the same time with this polygamist in this sinful relation ought to be baptized and received into full membership of the church, but *he never*. I have not mentioned all the views taken upon this subject, but enough to show the great diversity of opinions concerning this matter.

Now in looking into the various discussions of this subject, I am surprised to find on the one hand this strange diversity of opinion, and on the other such a marked absence of scriptural reference. I also confess that I am utterly shocked at many of the views above stated. I verily believe that if we are to reason this out upon the basis of what we consider to be proper and right, without resting solely upon the plain teaching of scripture, we may expect nothing else than a diversity of opinion. When once we leave the word of God to seek ground for the justification of an action in church polity, who can prophesy where we will land? I believe there are innumerable perplexities connected with this problem, but I also believe that they lessen in number and difficulty as we keep close to the Word of God.

Now if I may humbly venture a few remarks expressive of my own opinion in this matter I would say:

(1) That I believe it to be in accordance with the will and purpose of God, that man should have but one wife, and woman but one husband. This is clearly taught in Scripture; in creation; at the flood, when Noah and his sons had each but one wife; and also in the New Testament Matt XIX. 5, 6.; Mark X 7, 8.; Eph. V. 31, 33.

(2) That no man having plural wives should hold any office in the Church. This I believe to be the plain teaching of 1st. Tim. iii, 2, 12.; Tit. i. 6.

(3) I also believe that we have a clear record of God's own dealing with his chosen people, on this important subject which cannot be left out of account. In consulting this record I fail to find a single instance in which God has excommunicated a man because of his living with two or more wives or con-

cubines. Furthermore, among those who did thus take to themselves two or more wives as well as concubines, we find such fathers in Israel as Abraham, Jacob, Moses, Gideon, Elkanah, Saul, David, Solomon &c. &c. Surely here is a testimony with God's signature which we dare neither deny nor gainsay. Not indeed, that God endorses polygamy, but that he has endorsed the toleration of polygamy, and that too in a most remarkable way. Observe the line through which our promised Saviour came. Matt. I, 6. You can trace that line right back to David's son, born of one of David's wives, but not his only wife, neither his first wife; for he had wives many and concubines many at that very time, and did God, indeed, disapprove of this? He himself says through his prophet Nathan addressing David, "I gave thee thy master's wives into thy bosom" 2nd. Sam. XII, 8. Do we not also see something of the finger of God in the smiting of the first child—conceived in adultery,—born to David of the wife of Urias? The second one conceived and born to him of Bathsheba when she was his legal wife—though he already had many—became the glorious Solomon, through whom the promised Messiah should come. And how many wives did this glorious Solomon not have? Now if this teaches anything, (and I believe it teaches much,) it certainly shows us how very leniently God has been pleased to deal with this sin in the Church of old. Shut out David because of his multitude of wives and concubines, and what becomes of the promised seed? Will any one say that this did not occur within the Church of God? Was it not the Church of God that was in the wilderness? Certainly this was the Church, and in her God ruled and polygamy was tolerated.

(4) I find in this record no instance where God at any time condemns polygamy as a sin that should shut a man out from the Church, or the kingdom of God. In such passages as Gal. V. 19, 21, and others where it is distinctly stated that "they which do such things shall not inherit the kingdom of God," polygamy is not once mentioned among these sins as a sin for which the person committing it shall be excluded from the kingdom, and shall we attempt to bar them out and exclude them from the privileges of the sacred ordinances? I should like to be pointed to the Scripture for it, if there be any. If there be none where does the Church get her authority for such action?

(5) 1st. Tim. III teaches plainly enough, as I take it, that

such persons shall not hold office in the church. But it certainly also hints, at least, with the very strongest kind of presumption that there were those in the Church at that time, who had more than one wife, else of what significance the injunction that such should not hold office in the Church? If it be insisted that these passages be interpreted by 1st. Tim V, 6, then, it seems to me the Church of the present must be very far out of the way, seeing that it is by no means true of the Church of today that an office in the Church is ever withheld because the man has married a second wife after the decease of his first one. Taking the former meaning that it refers to plural wives, I think Paul is speaking solely with reference to church officers, so that the injunction can never be made to apply as a condition of membership, but only of office bearing. I would not be misunderstood as advocating the right or propriety of plural marriages. Far from that, I believe we can not stand two firm against that pernicious evil. I believe God's word is very clear as to what our duty is with reference to this matter. But marriage being of the nature of permanency, once done it is done for ever. Once entered into it can never be severed while either of the parties live, save for the one sin of which the Bible speaks as being a just ground for divorcement. Now for this very reason, which is found in the nature of marriage itself, I believe that God intentionally withheld the relegating of any such power to the church. Perhaps the punishment of having plural wives is sufficient *per se*, I do not know how that is, but the Bible has given us some ground for thinking so at least.

It seems to me therefore that there can be no question with regard to the reception into the church, of a man who has already plural wives before his conversion. If a polygamist has given satisfactory evidence of repentance and faith in Christ we neither dare assume the authority to keep him out of the church, and thus debar him from the benefits of the sacraments of the Church, nor dare we assume the power to sever the union which has from all time been considered to be of sufficient validity as to have been tolerated by God himself all through the Old Testament dispensation. No man can compel a polygamist to abandon his wives or concubines without causing him to commit a sin for which he can never atone. I do not believe we can tolerate polygamy in the church. But at the same time we cannot bar out one who, having effected this relation in

his sinful darkness and cannot now release himself therefrom. We must admit him and grant to him the sacraments of the Church. Within the Church of course it can never be tolerated. If it occurs, there is but one thing to be done,—cast him out. Once a Christian and enlightened upon this point, as every Christian must become, he will never want to tread that wretched way. I do not believe that the Christian Church ever was or ever will be troubled with polygamy. Within her midst polygamy is a plant of the darkness, and never will thrive in the sunlight of Christ's righteousness.

W. L. Swallen.

REV. WM. J. McKENZIE.

A MEMOIR.

THE Rev. Wm. J. McKenzie was born and educated in Nova Scotia, and became an ordained Minister of the Presbyterian Church of that Province. During his seminary course he served as missionary to the settlers in Labrador, braving the rough seas and terrible cold of Arctic winter in order to bring the Gospel to perishing souls. Called of God to a missionary career he decided to give his life to the work in Korea. Having conscientious doubts as to the propriety of the general principles on which the great missionary Boards of the Church are organized, he further decided to cast himself entirely on the Providence of God for maintenance on the field. As soon as his purposes and plans were known, money sufficient for all his needs was provided and he started on his journey to his chosen field.

Mr. McKenzie reached Chemulpo, Korea, Dec. 15th. 1893 and then went on to Söul. His genial countenance, jolly laugh, great good humor and hearty good will soon endeared him to all. His conscientiousness, courage and shrewd common sense early won for him the respect of his colleagues, who were not slow to recognize in him a missionary of the brightest promise. He entered with zeal upon the drudge work which confronts all new missionaries,—the study of the Korean language, and of the customs, views and condition of the people in whose service he proposed to spend his life. A short time in Söul, a little longer in Chemulpo and he removed to Sorai where he met his death. In Sorai he settled himself temporarily in the home of a Korean Christian. His food was such as the surrounding farms produced and he adopted the Korean dress. He made excellent progress in the study of the language; and his presence, counsel and administrations strengthened and confirmed the little body of Christians there, and resulted in a large increase in their numbers. He visited the surrounding villages for miles and in a short time his name was known all over that section.

All through the Tong Hak excitement he remained at the village, laboring with those of the insurrectionists he could meet,

remonstrating against deeds of violence, and striving to win them, through an acceptance of the Gospel, back to a life of order and peace. I heard from a Korean of one of his early encounters with a Tong Hak chief. The rebel delivered a tirade against Christianity and ended with a distinct threat against McKenzie's life. In reply McKenzie asked the man to "please remember one thing, that Christianity might be foreign and bad, but Korea was in sad need of it just now, for Christianity did not permit its followers to murder the King's officers, destroy Government property, rob defenseless country folk and force them into the ranks of insurrectionists." The Korean was non-plussed, and as he saw McKenzie's six foot three of bone and brawn striding away concluded he had better have nothing to do with him.

The new life with which his presence inspired the local Christians showed itself in a determination to build a chapel. This is the second chapel to have been built by the native Christians of Korea and the first to which no foreigner contributed. Mr. McKenzie regarded this as his greatest triumph. He could hardly have been prouder of a costly cathedral than he was of the simple unpretentious native structure. In his last letter to the writer dated June 5th. he says "Church roofed with tile. Pillars and beams of more than ordinary workmanship. A perfect beauty. In a grove where devils received homage for centuries. 80 days labor given free (by Koreans,) and 170,000 cash. I take no part in the business. I let them know it is their work. They attend to it far better than Americans could, or even Canadians. As for the women they will not keep silent in the Church—bound to be Methodists."

One of the striking traits of Wm J. McKenzie's character was loyalty. He was loyal to the land of his birth and the land of his Scotch forefathers. He was loyal to Christ and His Church, and to his brethren. The honor and reputation of brother-missionaries were safe in his hands, and those that dared assail either in his presence quickly discovered they had made a mistake. He was always at pains to advocate the cause of the absent one. He was very sensitive as to the rights of others and would even rob himself of well-earned laurels for fear of infringing upon or impairing the deserts of his associates. He also possessed that faculty, so beautiful and alas! so rare, of justly appreciating the labors and merits of his predecessors. In

these days when it is the fashion to censure or ignore those whom we succeed, it is refreshing to meet a man like McKenzie who stood ready to grant the deserved meed of applause to those upon whose labors he entered. Writing of the work in Sorai he said "Dr. Underwood, I hope, will come up to dedicate the Church, having been first on ground. Indeed some of this, much of this is his own sowing coming to fruit."

Another shining trait of Mr. McKenzie's character was his conscientiousness. His word, in all matters was as sacred as his bond. His life was unmarred by one single compromise in a doubtful matter. His sense of duty, justice and right was very acute, and his conduct completely under their guidance. He had the courage of his convictions. Enjoying a comfortable post in Nova Scotia as a Presbyterian Pastor, he looked forward upon a useful and alluring future in his native land. But when the conviction came that his life work lay in Korea, he uttered no murmur but gladly made ready. Then when the further conviction came that he must turn aside from the ordinary path to the field through a Missionary Board pledged to sustain him, and throw himself unreservedly on the Providence of God for support, he did not falter or hesitate. He looked to God for his funds and they came, and he came to Korea in the unshaken confidence that all he needed would be forth-coming at the proper time. His faith was as towering as his own tall form.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It shall be done."

Mr. McKenzie possessed an exalted idea of the nature of missionary operations. He had before him a clearly defined object to be accomplished, and he took as direct a course towards it as possible. He held that the chief and most laudable object of the missionary was to lead the Koreans to find salvation from sin through Jesus Christ, and to organize these saved souls into a Church of Christ. His one object in Korea was to raise up a large number of Christian congregations throughout Korea. I once asked him if he intended to bind these congregations together by some kind of connectionalism, and he replied that such was his purpose, and that he would never have asked them to adopt anything either in doctrine or government which they

could not find for themselves in God's word. Into a work thus clearly outlined in his own mind he threw himself with an enthusiasm which knew no bounds, determined to avoid if possible the mistake to which an unconnected and independent worker is so liable of permitting work to become dissipated and lost through lack of organization and system.

The sad and painful circumstances of his end fill us with grief. The fever, the loneliness, the sun-stroke, insanity, suicide, following each other in rapid succession, they constitute a most mysterious Providence.

Mr. McKenzie's record in Korea is bright with the glory of a beautiful promise undimmed by one single failure. He fell at his post in the front. Heron, Davies, Hall, and McKenzie; Paik of We-ju, Kang of Chemulpo, No of Sang-dong,—they died on the field of battle and have gone to enrich heaven as Korea's treasure.

Geo. Heber Jones.

ROMANIZATION AGAIN.

THE question of the romanization of Korean sounds is a live one. It is not so necessary for use among ourselves here who are familiar with the native character as it is in conveying to other people an idea of Korean sounds. It is especially necessary in any philological discussion, for, while it makes little difference whether the ordinary reader catches the exact sound of the Korean word, it makes all the difference in the world to the student of philology. A careful presentation of one side of this question was given by Mr. Baird in *The Repository* for May and was reviewed editorially in the June number. In the former article the ground was taken that precision is the great desideratum and precision was gained by the use of a very complex system including one absolutely new combination. The other writer argued in favor of the utmost simplicity, doing away as much as possible with diacritical marks and making use, as he does in practice, of diphthongs.

It seems that we have in these two presentations the two extremes, namely the precise but complicated and the simple but indefinite. We believe the middle course is better than either.

In searching for a good romanizing medium we must do as the soldier does in deciding upon what to put in his pack. It *must* be light and it *must* contain all the essentials. So our system of romanization *must* be simple and it *must* be exact. Now it is evident from the start that simplicity and exactness preclude each other. If a system is too simple it will be inexact if it is too exact it will be complicated. There is then but one conclusion. We must strike a mean between the two and be as simple as precision will allow and as precise as simplicity will allow.

In the first place I want to put in a good word for the simple unaccented vowels. The writer of the article in the May number of *The Repository*, whom I will designate as Mr. B. would give us no unaccented vowels. They all have a mark over them or under them. He wants us to go by the

standard of Webster's dictionary which was made for the purpose of noting the fine shades of sound in the English language. But that system never would do for general work in romanizing, first because it is so complicated that it would be useful only to those who are constantly handling it and can thus keep it in memory, and in the second place because, complicated as it is, it fails to meet the needs of Korean sounds.

We must accept the continental sounds of the simple vowels.

They are not English or American to be true but I venture to say that ninety nine out of a hundred of the language students of the world recognize this rule. If we are laying down a system that is to be intelligible to the philologists of the East and of the world we must start on that basis—the continental sounds of the simple vowels. *A* as in "father," *e* as *a* in "race," *i* as in "ravine," *o* as in "note," *u* as in "rule." Let us see how this will work? If I call the mythical founder of the earliest dynasty in Korea, *Tan Gun*, some one finds fault because it looks like the two English words "tan" and "gun" united. Such a criticism simply shows that the critic is unable to see beyond the utterly illogical rules of English pronunciation. It is probable that there is no other language in Europe so ill adapted to the purposes of a scientific system of romanization as the English. We know of no philologist who uses it. The continental sounds are universally known and are probably far more familiar even to English and Americans than the diacritical marks of Webster's dictionary. To take them up in detail; **ㅏ** is romanized variously by *ä*, *ah* and *a*. Now in romanizing Korean sounds the letter *a* need be used but twice, once in giving the long sound of the letter and once in giving the short sound so it ought to be easy to remember that the simple unpointed one means long *a* as in "father."

In regard to **ㅓ** there is little difference of opinion. People generally take the simple unpointed vowel to mean long *o* as in "note" and no pointing is necessary. It is incorrect to say that

오 has the sound of *õ* at any time. **송도** has been cited but if it is pronounced as we usually do the word "song" it is mispronounced. The sound of **오** in such cases is much longer than our *õ* while we admit that it has not quite the ordinary sound of *o* as in "note." The letter **ㅣ** is the continental *i* as in "machine" or the short *ĩ* as in "hit." **어** is the most difficult of the vowels to place. Some romanize always by *õ* the

German umlaut; others say ũ, û and â. Now I wish to show by illustrations that **어** has the three sounds of the German umlaut ö, the short ö and the short ü. In the words **업소, 벅, 거지**, we have the pure German ö. I grant that it is about the same sound as the û of "purr," but this sound of u, in English is comparatively rare. There are probably a score of people who know the German ö where one knows the accent û. Then take the words **것, 법, 셋, 젓** &c. they are the simple short o as in "hot," "not," "got" &c. One would judge from the article in the May *Repository* that **법** was pronounced like our English word "pup" but it is not. It is the o of "hot" &c. as above, and right here we Americans must remember that we generally mispronounce these words "hot," "not," "God," "sod" giving too much the sound of a in "far." Then take the words **병** "(bottle)," **경, 청** (of **충청도**.) In these the **어** has the sound of u as in our "sun," "fun" &c. The sound of a as in "fate" in connection with this vowel is very exceptional being found seldom excepting where the root of a verb in **어** is followed by the causative suffix **이** and it is easily explained on the ground that the Koreans run the **어** and **이** together which gives the sound of a as in "fate." When we come to **우** there is no difficulty in calling it simply u. The writer referred to above says that "**우** never has any of the English sound of u excepting the occasional sound of u (oo in pull)" How about the English words "rule," "rune," "rude," "ruse," "sure," "brute," "tube," "truce," "truant," "cure," "dune," "nude," "rumor," "stupid," "superior," "tuber" and a thousand others? Are these only occasional words? Those who adopt *ou* are in as bad a dilemma for in English *ou* is usually pronounced as in "out," "stout," "about," "knout," "trout," "proud," "cloud," "loud," "shroud," "pout," "gout," "spout" although occasionally we find it pronounced the other way as in "route," "rouge," "troup," "routine" which are generally direct from the French. But in the French the simple u has almost the same sound so why take the more complicated *ou* when the u is sufficient?

Mr. B. wants us to romanize **우** by *oo* with a dash above.

There is no doubt that this is the sound of ㅜ but, as I have tried to show, his objection to simple u is unfounded and the same can be said of this, namely that it is unnecessarily complicated. As to his oo with the circumflex above there is not enough difference between this shorter sound and the other to make it worth while to burden the memory with another symbol. Then we come to the vowel ㅗ it has a sound continually used in English but is not recognized as a separate vowel. It is the simplest of all vowel sounds, the tongue lying in the mouth in its ordinary position and the lips and teeth slightly open but not "shaped" in any way to make a particular sound. It is the sound of e which we make when we say "The man." The e of "the" has that indefinite transitional sound constantly used but hard to romanize so as to differentiate it from other sounds.

Mr. B. romanizes it by the French eu and I think for want of a better we will have to adopt that method although it breaks the rule, which he has set, of accuracy. The sound of ㅗ is *never* that of the French eu and for these reasons that in the pronunciation of the French eu the lips are slightly protruded and the tongue is thrown slightly forward as if we placed our lips in in position to say "rude" and said "reed" instead, without drawing back the lips. In pronouncing ㅗ , on the other hand the lips keep their normal position and the tongue instead of being advanced is left in normal position or even perhaps drawn back a trifle. But here accuracy must give way to simplicity and we stand by the eu because it is not very far removed from the actual sound and because so many have become accustomed to it. Of course ㅜ is the same as ㅗ so far as the Western ear can detect.

In thus advocating the continental sounds of the simple vowels I am adhering to the best usage in the East. Look at the names of places in Japan. We have Tsushima which some would want spelled Tsooshimā, others Tsousheemah &c, we have Nagasaki which some Americans pronounce as if the first syllable were "nag" and the third "sack," we have Nagoya, Saga, Fukuoka, Imabara. Goto; we have Mikado, Shogun, and a host of other words all of which we see and pronounce correctly using the continental sounds of the vowels. In China

the mixture is greater. Some say Fuchow others Foochow others Fuchou and other Foochow.

When we come to Korean diphthongs the difficulty increases. We have several of these, namely 에 에외 외 위 와 and 워. The last three are easily disposed of. They are simply the combinations of *u* and *i*, *o* and *a*, *u* and *o*, the first being sounded as we sound "*we*" the second as we sound *wa* in "*was*" and the third as we sound *wa* in "*water*." The diphthong 에 is variously romanized by *ä* and *ai*. The former is the preferable one. Why should we use *ai*? There is no warrant for it so far as English usage is concerned. It is true that in English a few words with *ai* are pronounced like the short *a*, when followed by the letter *r*, as "*air*," "*fair*," "*stair*," "*lair*," "*pair*" &c. but these are exceptions to the rule for the common sound is that in "*ain*" "*stain*" "*brain*," "*fail*," "*tail*," "*sail*," "*main*," "*waist*," "*waif*" &c. On the other hand we find that in Europe while the French usually give the short *a*, sound to *ai* the Germans do not and there is no consensus upon it. For this reason I advocate the use of the accented letter for it will tend to perspicuity. 에 has two sounds that of *r* in "*met*" and of *a* in "*fate*." I think there is little question among students of Korean that the first of these must be romanized by *ë*, the only possible other method being to use *eh*. This latter might pass among a certain class but philologists would never use it. It is too bungling. When we come to the other sound, that of *a* in "*fate*" there is more margin for difference opinion. There are three possible ways of romanizing it, first by Webster's *ä*, second by the two letters *ay* after the analogy of the words "*day*," "*say*," "*may*," "*clay*" and many others, and finally by the use of *é* as in "*régime*" or "*resumé*." I would strongly advocate the last method for while it is not English it is understood by all English speaking people and by Europeans as well, while *ä* or *ay* would be *terra incognita* to all but English speaking people and we fear the former would be, even to many of them. I am in favor of as broad a system as possible. I do not believe it is for English and Americans alone. Students of philology are far from being confined to these. We should have a system that will be readily understood by the greatest number of people *without making them learn a new sys-*

tem We have in **외** a somewhat anomalous form which Mr. B. desires to romanize by the use of the letter *a* with a dash above and beneath. As this particular character cannot be found in any lists of types sold by the largest type foundries of the world it is evident from the start that it will not do. It has been said that this is an independent vowel sound and that the perpendicular stroke does not enter into the pronunciation at all. This is evidently a pure matter of ear. When I hear a Korean pronounce the word **회당** I distinctly hear two vowel sounds in the first syllable. When he begins, his lips and tongue are in the position to say *o* but during the utterance of the sound the tongue is suddenly thrust forward, so that at the end we get the sound of *e*. It is not quite so pronounced as the sound of *we* in the word "went" but it is nearly so. For this reason I should advocate the use of *oë* in romanizing.

As to the use of *w* in romanizing the diphthongs **와** and **워** and the triphthongs **왜** and **웨** it must be granted that it is the easiest method for English speaking people but it is utterly unscientific and misleading. In the first place notice that it is a narrow and cramped method. Only English and Americans use *w* in that way as a vowel. The German will pronounce it *v* and the French do not use it at all. For **와** we should write *oa*, for **워** we should write *uō* for **왜** *oă* and for **웨** *uě*. The *w* is so strongly intrenched however that its rejection can scarcely be hoped for at this late date.

We have then;

아 and 어	—a—as in "father."	외	—oë nearly as <i>we</i> in "went."
오—	o— " " "note."	위	—ui—as "we."
우—	u— " " "rule."	와	—oa—as <i>wa</i> in "was."
어 {	ō— " " "kōnig."	워 {	uō— " <i>wa</i> in "water."
	ö— " " "hot."		uō— " in German.
	ü— " " "tub."	의	—eui—not the French.
이 {	i— " " "machine."	왜	—oă—as <i>wa</i> in "wax."
	ī— " " "tin."	웨	—uě—as <i>wa</i> in "wail."
으	—eu—not the French		
이 and 에	—ă—as in "hat."		

에 - { é— as in "régime."
 ë— " " "met:"

The greatest trouble that foreigners in Korea have in speaking the language is not in the matter of vowels but in consonants. One man says 단 spells *dan* and another that it is *tan*; one says that 죄 spells *choë* and another that it spells *joë*, one says 가 spells *ka* another that it spells *ga*. The following is a list of the letters in dispute with their different sounds.

ㄱ is sounded *k* or *g*.

ㅍ " " *p* or *b*.

ㅈ " " *ch* or *j*.

ㄷ " " *t* or *d*.

Let us analyze the English sounds and find if possible a solution of the difficulty. Let it be noticed that in English all* these are *true consonants* namely *cannot be pronounced at all without an accompanying vowel sound*. The true consonant is either a sort of explosive sound made by the organs of speech introducing a vowel sound or a check which abruptly stops a vowel sound. *Ka* and *ga* are guttural explosives, *ta* and *da* are dental explosives, *cha** and *ja* are lingual explosives and *pa* and *ba* are labial explosives.

On the other hand in *ak* and *ag* we have guttural checks in *at* and *ad* dental checks, in *ach* and *aj* lingual checks, and in *ap* and *ab* labial checks.

Now in English how does the sound *ka* differ from that of *ga* both being guttural? Simply in this that in *ka* the vocalization begins instantly *after* the explosive *k* while in *ga* the vocalization begins just *before* the explosive *g*. If you will pronounce the words "cane" and "gain" a number of times one after the other making a full stop between them you will see that in order to pronounce "gain" you have to begin the sound with the vocal cords before the *g* sound begins. So with *t* and *d*; pronounce *to* and *do* in succession and you will see that in *do* the vocalization begins before the consonant sound. So with *ch* and *j*; take *chew* and *jew* and

* *Ch* is an exception as it partakes slightly of the nature of an aspirate.

the same thing is evident, also *p* and *b* as illustrated by "pay" and "bay." We lay it down then as a rule that in these letters the vocalization comes just *before* or just *after* the consonant sound. Now the whole trouble lies in the fact that in Korean the vocalization comes *at the very instant of the explosion*, neither before nor after. 가 is neither *ka* nor *ga* but *half between* and that is why one hears it *ka* and another *ga*, 도 is neither *to* nor *do* but just between. Let a Korean pronounce one of these words to you several times in succession and you will note what I have above said that the vocalization comes neither before nor after the consonant but at the same instant.

If this is true then neither our *k* nor *g* accurately represent the sound. But as we have nothing else to do it with we must choose between them. At the beginning of a word the choice is an almost perfectly arbitrary one and I prefer to use the *k*, *t*, *ch* and *p* rather than the *g*, *d*, *j* and *b*. When the consonant comes in the body of a word the choice is not arbitrary. Take for example the word 아조, shall we say *ajo* or *acho*. We must say the former because the vocalization begun in the first syllable is continued through the second and therefore the sound of ㅈ is instantly preceded by the vocalization, which gives the sound of *j* instead of *ch*. So in 본다 the vocalization is continued right through the ㄴ into the 다 so we must say *pon-da*. So in 단군 we cannot say *Dan Koun* nor *Dan kun* because *k* would mean that the *n* of the first syllable checks the vocalization, *which it does not*. One can use his taste in saying *Dan* or *Tan* but he cannot rightly use it in saying *kun* or *gun*. Here then we find some argument for using *k*, *t*, *ch* and *p* at the beginning of words because sometimes in the body of words we must use *g*, *d*, *j* and *b*, and it will prevent confusion and ambiguity. Of course in the body of a word we should use *k*, *t*, *ch* and *p* after a syllable which forms a complete check as in 막보 = *mak-po* 높다 = *nop-ta* in which the ㅍ and ㅂ check the vocalization.

H. B. Hulbert.

A TRIP INTO WHANG HAI DO.

THE foreign community here in Seoul was shocked and surprised by the startling news, received on June 27th. of the death by suicide of Rev. W. J. McKenzie, an independent missionary living in Sorai, district of Chang Yon, about two hundred miles north east of the city. He was a British subject, so the English Consul-General, Mr. Hillier, took immediate steps to have the affair fully investigated. For this purpose Rev. Dr. Underwood and myself left this city on June 29th. and reached Song Do, 54 miles away the same evening. We remained there the next day, it being Sunday, and held two meetings, both largely attended, over the big South gate. This gate stands in the center of the city. For some political row, years ago, the rights of the citizens (since restored) were taken away and consequently much of the city is now built outside the walls. The population is about fifty thousand, the situation is delightful, as it lies at the foot of a range of lofty mountains. It is surrounded by a remarkably rich and fertile region. This city and surrounding country is at present without a missionary, but is only like scores of other places where the harvest is great and the laborers few. A feature around Song Do is the ginseng farms, protected by the high walls and guarded. This plant, cheap and useless in America, is used largely as a medicine—a sort of panacea—in China and is very valuable. That grown in Korea seems to possess peculiar virtues which are not found in it elsewhere. The growth and sale of it is under the control of the government but much of it is smuggled out.

We met with no noteworthy incident until we arrived at Hai Ju, though we slept one night at an inn near one which had been plundered by the Tong Haks the night before. It gave us no concern however for these semi-religious rebels seldom if ever bother foreigners. My experience on a previous trip into the northern part of Whang Hai Do, right where they were supposed to be thickest and where we saw many villages in ashes and other evidences of their work, had made me know that there was nothing to fear from them, though at the time we were in their district, thousands were ready to rise at a moment's notice.

Just before reaching Hai Ju we met about 200 unarmed Korean soldiers straggling along the road to Seoul. They were from this place and having had some dispute with the Hai Ju authorities had got mad and, standing not upon the order of returning, had returned at once without bag or baggage. It was an amusing and odd exhibition, but what else could they do. The Governor sent his cards to us as soon as we arrived in the city, but we had heard he had been removed and that his removal had come close upon our other visit, which was an official one and made under the direction of the American, Russian Japanese and Korean Legations, concerning the murder of a foreigner which he had to report at Seoul, and to have to tell him of this trip under similar circumstances would, to say the least, be rather embarrassing, so we sent our regrets. He sent us a guard of honor however and early the next morning we continued on our journey, but at noon we heard he was about to behead a well known Christian, a Korean who had formerly been a Tong Hak, but was pardoned by the authorities at Seoul so Dr. Underwood sent letters and succeeded in saving the man's life as he was about to be killed by mistake. We arrived at Sorai on July 4, and were received by the stricken community most kindly and cordially. They could not understand, as neither can we, how such an end should come to one they loved so well. They only knew that a man had come and labored among them and had lain down his life for them. They realized the great sacrifice and many who were not certain before of their belief in the Christian religion came out positively. Mr. McKenzie has done a noble work among the people there and the new church, built entirely by their own labor and funds, is a material monument of their faith, while in their hearts is a belief which assures them of "temples not made with hands eternal in the heavens."

Mr. McKenzie's last entry in his journal will give the best idea of his last conscious moments. He was confused on the dates. It was dated the 23rd. when it was written on the 22nd. and was to this effect; "Sat. 23rd. For last two days went for a few rod walk vomiting one or twice. Resolved yesterday to go to Seoul by boat. Ordered one to come tomorrow, getting sleepless. Keep people from coming in today; will not go out too weak. Find in P. M. that body is cold as need so much clothing. Hot water bottle sweat; easier after. Hope it is not death for sake of Korea and the many who will say it was my manner of living like Koreans. It was im-

prudence on part of myself travelling under hot sun and sitting out at night till cold."

Here his journal abruptly ends and the rest of our information was from the depositions of the people there. These show that he was conscious up to the morning of the day on which he shot himself, when he was entirely "out of his head" — temporarily insane. That he contemplated the act a day before is shown by the testimony of two people whom he told that they would be ashamed. A week before he had told a woman not to work so hard under the hot sun or she would lose her mind, that he had worked too hard and was crazy. There was no evidence at all of melancholia or disappointment in his work. Such in brief are the details of the sad tragedy. Though sad, there are many particulars of his life and work there which are very interesting. It is not appropriate for me, being here so short a time and knowing so little of his work, to write of his life and labors, but I can truly say that a man actuated by the highest motives which can stir a human being coming into this far country and sacrificing himself for these people and his faith deserves a higher tribute than my weak but willing pen is able to inscribe. "Greater love hath no man than this, that a man lay down his life for his friends." His friends for whom he died, buried him in a lot back of the church, this according to his expressed wish.

We spent a week in the village during which time Dr. Underwood dedicated the church and baptized ten women and nine men who were converted under the ministration of Mr. McKenzie and of whose sincerity and understanding of the step they took there is no doubt. All who applied for baptism were not accepted as yet however. The Christian community there at Sorai is a bright spot in this dark land. It is like letters of gold in a frame of lead. Let us hope that the work, started there, will spread out all over the country as has so often happened under similar circumstances in other lands.

Having finished our duties there, and mine consisted much in medical and surgical work, some patients coming as far as thirty miles to see us — I treated over a hundred patients and the charges for medicines amounted, in Korean cash, to as much as a man could conveniently carry, we returned by junk to Seoul, taking a whole week to accomplish what should not have taken more than three days at most.

J. Hunter Wells.

EDITORIAL DEPARTMENT.

JAPANESE RESIDENTS IN KOREA.

COUNT Inouye, according to the *Nichi Nichi* as quoted in the *Japan Gazette* of June 29th. among other things about Korea said, "Japanese residents in Korea must be reformed." The Count makes three charges against his fellow countrymen in this country, lack of co-operation, arrogance and extravagance. Each charge is backed by forcible illustrations. Under the second charge, His Excellency says, "The Japanese are not only impolite, but often insult the Koreans. They are rude in their treatment of Korean customers and when there is some slight misunderstanding they do not hesitate to appeal to fists, and even go so far as to throw Koreans into rivers or use weapons. Merchants thus frequently become rowdies and many of them are consequently convicted. Those who are not merchants are still more rude and violent. They say they have made Korea independent, they have suppressed the Tong Haks, and those Koreans who dare oppose them, who dare disobey them, are ungrateful fellows. How can the Koreans help being frightened by the Japanese? But flight follows fright, and hatred follows dislike. Then it is only natural for Koreans to seek friendship with other foreigners. With restoration of peace, many Chinese are coming again to Korea; and if the Japanese continue in their arrogance and rudeness, all the respect and love due to them will be lost and there will remain hatred and enmity against them."

In the palmy days of Chinese supremacy we frequently saw Chinese traders abuse and browbeat their Korean customers. It has often been a wonder to us why the Koreans did not resort to a general boycott of these impudent dealers. We had not noticed to any considerable extent this kind of arrogance among the Japanese in the Capital before the war. But since the Japanese supremacy in Korea this spirit has manifested itself. We understand from a trustworthy source that traders in the country and in cities outside Seoul are extremely rude and violent in their treatment of the Koreans. Not a day passes but some harmless

Korean is defrauded and assaulted. He ventures to expostulate, he tries to resist only to find that the barbarian, (we should use the same term in characterizing similar acts of our country man) from across the sea has more muscle and skill than he has and that both will be used when necessity demands. What do these adventurers care for law? They are after money and the rights of the Koreans do not enter into the account. Japan is to be congratulated that Count Inouye sees these evils and we may be quite sure that unless "the general Japanese residents correct themselves," measures will be provided by the Government to do it for them.

THE KOREAN OFFICIAL GAZETTE.

New form for Official Gazette. Beginning with the First of the Sixth Moon (July 22nd.) this interesting publication puts on a new dress. The old type and paper which were purely Korean are discarded for a more modern and foreign dress. We doubt if the result can be considered an improvement. There was something characteristic about the old form we miss in the new. The scope of the publication is further enlarged so as to include the latest foreign telegrams. We thus find references to the Black Flags of Formosa, affairs in Peking, and the Cabinet changes in London. This is a most significant change, for it shows that Korean officials no longer bound their vision by the shores of their peninsula but look with interest to the outside world.

Asiatic Cholera. Immediately on the appearance of this scourge the Government proclaimed quarantine regulations for the infected districts. These are Royal Ords. 116 & 117 and Home Dept Reg. 2 issued July 5th. and 8th. In accordance with these, medical and other relief has been afforded and reports received from the afflicted places. *We-ju* reports 494 deaths between July 19 and 24, making a total of 4155 deaths from the beginning of the scourge. There have been 70 deaths at Whang-ju 150 miles north of Seoul.

Reorganization of the Government. This continues slowly but surely. A system of rewards for superior Police Justices (*Kyōng-mu Kwan*) is established and their responsibility more

clearly defined by making them subject to the District Governors. A regulation of the Home Department locates the seats of the provincial District Administration. Office hours for all the Public Departments and Offices are fixed, and the reorganization of the military forces begun.

Royal message to the Minister of Justice. Mr. K. P. Sōh, Minister of Justice, believing that his personal intimacy with the exiled Home Minister might make his own resignation acceptable, presented it to His Majesty. The Gazette announced as follows:

The Minister for Justice, Sō Kwang Pōn, having resigned his post His Majesty the King, on the 17th. of the Intercalary 5th. Moon (July 9th.) sends him the following message.

"We have received and given due consideration to your resignation. You come from a family which for generations has filled official posts; you are yourself our relative. In regard to the affairs of the year *Kap Sin* (emeute of 1884) you were then young and immature and through the sifting of others were precipitated into an evil plot. We are certain it is impossible for you to be as at that time. We distinguish a fragrant flower amid useless weeds. We have fully tried and now know you so what reason is there for you to feel disturbed or alarmed that you should resign your post? Resign not, but attend at your department and perform the duties which fall to you."

Resignations. There is never any lack of these, and to the higher officials His Majesty generally replies usually returning the resignation unaccepted. The new Home Minister *Yi Wōn Yōng* after a few days of service sent in the usual pleas of sickness, to whom His Majesty replied as follows:

"We have examined your resignation. These are times of reorganization when the entire realm is effected, and things profitable and harmful are being determined. Why then do you plead sickness? Resign not, but take up your duties and attend immediately (or quickly) at your Department."

Korean Post Office. Regulations instituting and organizing the Korean Post Office constitute Royal Ordinance 124, and consist of 80 clauses. This ordinance was promulgated July 18th. and the Post Office began running July 23rd. We shall refer to it more fully in our next issue.

Public Granaries. It has been the custom from time immemorial for the Government to collect through its provincial

officials, rice from the people and store it in public granaries against times of famine and for the relief of distressed persons. This in course of time became a prolific source of trouble, unscrupulous officials disposing of these stores for their own enrichment. More riots have probable grown out of pecculations of the *whan-ch'a* (rice thus stored) than from any other one source.

Under the new Government a radical and complete change is made which will be very satisfactory to the people. *Circular No. 3* of the Finance Department provides 19 regulations for this rice. The following is a summary of the contents of the circular. The rice is explicitly set aside for relief purposes; it is to be stored in granaries centrally located in each *Myōn* (Prefectural Cantonment) which granaries are to be erected by the people at their own cost; the people in each cantonment shall elect five of their own number of approved character and integrity who shall act as a Board of Control; these shall appoint a *Sa-su*, Custodian and *Su-chang* Janitor, who shall have charge of the granary; for each *li* ($\frac{1}{3}$ mile) there shall be a *Po-chōng*, Overseer, who shall facilitate the collection and disbursment of the rice; this rice, the levies of which shall be assessed by the people themselves, must be delivered in the 10th. Moon and disbursed not before the 3rd. Moon of the following year; in years of distress it shall be used for relief purposes, in years of plenty it shall be disposed of as the people shall direct; in storing the levies collection shall be made from the immediate vicinity first and later from outlying sections; in disbursing this order is to be reversed; the Custodian and Janitor are to receive as compensation for their services five measures in every bag stored; their names must be reported to the local Prefect who shall attest their appointment with his official seal; people who do not contribute to these levies must be reported to the authorities and when those who are indebted for relief flee without paying, the village in which they resided shall make restitution; the people must keep the granary in repair and the Janitor is responsible for the things in the storehouse, the people may also use the granary for storing private supplies of rice; the local authorities shall report in full to the Finance Department on the state of these granaries and the stores in them, giving names of those connected therewith. These regulations go into effect on the 1st. of the Tenth Moon (Nov. 17th. 1895). The most important feature of these regulations is that they remove the

control of this rice from the Government Officials and put it in the hands of the people.

KOREAN PROVERBS.

MUCH of the wisdom of the Eastern people is wrapped up in their proverbs and pithy sayings. Much of ethical and economic truth is thus conserved. It is only in the amplification of the Confucian code that the Korean becomes prolix and tiresome. In other lines of ethical thought he is as sententious as he is diffuse in that. It is refreshing to find amidst the dead flatness of Confucian commentary some truths sharply defined and clearly drawn, neatly and incisively expressed.

In the following attempt to tabulate some of the more striking of the Korean proverbs it will be noticed that in nearly every case the higher truth is illustrated by reference to the common things of life, that there is no generalization and that the result aimed at is eminently practical.

He ate so fast that he choked.

To us this means nothing more than is on the surface but the Korean means by it that the man to whom it is applied tried to get rich so fast that he over-reached himself and defeated his purpose. It is specially applied to provincial magistrates who are so anxious to "make hay while the sun shines," that they pass the point of endurance and find themselves ousted from their position by a popular demonstration which, on account of the laxity in the administration of justice which prevails in China as in Korea, is the last court of appeal.

"A flower that is in full bloom in the morning withers by noon."

This is a terse way of expressing the truth that a too precocious child is apt to perform in after years less than his precocity promises. It is commonly applied to children who show unnatural aptness in the memorizing of Chinese characters which occupation is of course the very one to overstrain the mind of the child.

"You can recover an arrow that you have shot but not a word that you have spoken."

This proverb explains itself. It is particularly applicable

to the Koreans for archery is perhaps the commonest out door sport of the upper middle class.

"If you don't keep your fence mended the dogs will get in" means that a single fault spoils a man's reputation.

"Their virtues else, be they as pure as grace,
As infinite as man may undergo,
Shall in the general censure take corruption,
From that particular fault."

"A dusty mirror is useless."

This is the Korean's subtle way of expressing the idea that a tainted mind can perceive nothing truly but is bound to distort and misrepresent.

"A man who stands behind a wall can see nothing else."

In the Korean sense this is the precise counterpart of our word "book-worm." It represents a man who has spent his life in the mere acquisition of Chinese characters to the neglect of everything else. He has piled a wall of words up before him beyond which he cannot see.

"It is easy to hurt yourself on a stone that has sharp corners" means to the Korean ear, nothing more nor less than that a violent tempered man is an uncomfortable companion. A truth that is unfortunately not confined to the Peninsula.

"What are birds by day are rats by night."

"Honey on the lips but a sword in the mind."

These are two ways of expressing the same truth. The man who flatters to the face will slander behind the back. It is a general synonym for hypocrisy, and a very expressive one too.

"In making a mountain you must carry every load of sand to the very last."

This proverb expresses the Korean idea of the value of finishing touches. Nothing is thoroughly praiseworthy that is not thoroughly done. This proverb is directed against the too common Korean habit of *laissez faire*.

"If you try to save time by going across lots you will fall in with robbers."

This is one of the most characteristic of all the Korean proverbs. It contains the keynote of the conservatism of the once "Forbidden Land." The long way around presents some difficulties but nothing compared with those of leaving the beaten track and "cutting across." It is not a proper inference from this proverb that highway robbery is very common in Korea.

On the contrary it is comparatively rare. It sometimes happens, however, that when the crops are very bad, people in certain districts, driven by hunger to desperation, adopt this equivocal mode of obtaining a living. The *professional* highwayman is practically unknown in this country.

"It is better to live on a mountain than in a well."

These words give expression to the deep-seated love of travel and observation which is a national trait of Koreans. To those who are not acquainted with the customs of the Korean people this must sound strange, for a Korean rarely leaves the boundaries of his native land excepting on very urgent business but within those boundaries there is a vast deal of travel. Every well-to-do Korean is at some period of his life a traveller, and it would probably be within bounds to say that there is no other country of similar size where the people as a whole are more thoroughly acquainted with the geographical details of their own country. This is the more remarkable since the paucity of good roads renders travel exceptionally difficult. On the other hand, of course the slowness of the pace renders possible a more thorough knowledge of details.

"There is no fire without some smoke."

Koreans mean by this that even the best of deeds do not escape the misrepresentation of the slanderer and the gossip. The statement made in this proverb is not literally true, but to the Korean who only uses wood and grass for fuel it is true, so far as his observation goes.

The utter abhorrence with which Koreans profess to look upon hypocrisy is forcibly though coarsely expressed by the words *"Dog's dung wrapped in silk."*

Peza.

NOTES AND COMMENTS.

JULY was dry; the nights cool; rains began on the 27th.

Koreans are becoming alarmed at the spread of cholera and those in Chong Dong are making preparations to make a decennial offering to the Lord of Heaven.

United States Minister Sill is an enthuſaistic horticulturist as the great variety of choice flowers that adorn the Legation grounds prove.

Consul General Hillier and family are spending the summer in Chemulpo.

The members of the Southern Presbyterian Mission are rustivating with the Buddhists in Kwan Ak San. The temples given them are on the west side of the mountain, the air cool and bracing, the view beautiful and extensive. Mr. and Miss Tate of this Mission are in Japan. Mrs. Greathouse, mother of C. R. Greathouse, is spending the summer in Seoul. She is remarkably well and strong for a person of her years.

Vice Minister of Education, T. H. Yun, was transferred on July 22 to the Foreign Department as Vice Minister. We had hoped Mr. Yun would be permitted to remain in his former position and be given an opportunity to develop a system of education for the country.

Koreans, even, recognize that surface water running into their wells is a fruitful source of sickness. Hence just before the rain on the 15th. the people as far as possible laid in a supply to last for a few days.

"Places of Interest in Seoul," a series of articles in our columns by Dr. Allen, attracted much attention. We are happy to lay before our readers "Places of Interest in Korea" by Mrs. Gifford who has given much study to this subject. We hope our contributors will continue the series.

When you see three full grown Koreans on a hot July day tramping thro the dust vigorously fanning themselves followed by a small boy carrying a huge jar supposed to be ancient and therefore valuable, you need not go further for the reason why some of their very common things are far from being cheap.

Sericulture, with proper care, we are told by those who have given the subject attention, might become a very remunerative industry. In the few places to which the production at present is confined the quality of silk produced is said to be superior.

The Minister of the Home Department, appointed since the departure of Prince Pak is a new man and supposed to belong to the conservative party. That is to say the Queen's hand it felt again. Clearly the plank in the reform policy bearing on this subject needs careful looking after.

Mr W. Gowland A. R. S. M., F. C. S. &c. late of the Imperial Japanese Mint, visited Korea in 1884 for the purpose of examining dolmens. He gives an account of his investigations, in the Journal of the Anthropological Institute of Great Britain and Ireland, Feb. 1895, in a paper entitled "Dolmens and other Antiquities of Korea." He says of them: "Unfortunately we have no internal evidence such as that afforded by pottery or other remains, and no ancient legends attached to them, to assist us in assigning to them even an approximate date. It is hence difficult to say who their builders were." We once saw a small dolmen in the middle of a small plain on *Kang-wha*. Inquiry elicited the following account, which we hope may prove of use in discovering builders and date. Sometime ago, so

our Korean informant said, the devil's grandmother visited that section and in the course of her progress attempted to cross the plain. She had a huge boulder under each arm and a flat slab on her head for a cap. Becoming a little tired in the middle of the plain, she suddenly dropt the stones under her arms and with a dexterous pitch, stepped out from under her cap and left it the capstone of the dolmen.

J. Hunter Wells M. D. is having a fine initiation into mission work. Since his arrival in Korea on June 3rd, he has made two trips into the country, travelling nearly a thousand miles and now he is in the midst of the cholera fight. He furnishes an interesting account of his second trip in this number of *The Repository*.

The Annual Meeting of the Methodist Mission is called to meet Aug. 20th. Bishop Walden, who held the Japan Conference last month, is expected to preside. We hope the outbreak of cholera in our midst will not prevent the Bishop from visiting us.

Are more missionaries needed in Korea? His Majesty, the King, must have thought so when he asked Bishop Ninde to "thank the American people for the teachers already sent and to send more, *many*." "The teachers" referred to are missionaries and surely no one is better qualified to speak than the King himself. It also incidentally disposes of the status of this class which some good people had and still have difficulty to determine. For ten years the missionary in this country had "no right to be here," and was here as "the guest of the King enjoying his hospitality." All this is changed. Our impression is that we are in little danger of being overcrowded, except in work.

The Japanese population in Seoul as reported June 15th. is

	Male	901	
	female	537	1438
Chemulpo	male	2736	
	female	1507	4243
Fusan, April 20	male	850	
	female	457	1307
	Total		6988

Gensan not reported.

We call special attention of our subscribers in the United States that subscriptions to *The Repository* may be sent to

Messrs. Hunt and Eaton,
150 Fifth Ave, N. Y.

Should it not be convenient to remit to New York, money can be sent to us here in Seoul in a registered letter and should be addressed to Rev. H. B. Hulbert, Seoul, Korea, who is the Business Manager.

Messrs Kelly and Walsh are our agents for China and Japan to whom all money on our account should be sent.

According to common report Korea is not a desirable country in which to spend one's day. We however notice a distinct reluctance on the part of

those once in His Majesty's service to leave the country immediately on the expiration of their contract; we also observe a readiness to renew contracts and consequently a willingness to endure a while longer the hardships of a residence here. Former Chinese residents likewise are returning in large numbers, one hundred and sixty arrived in Chemulpo in the "Afghan" from Shanghai. Among these was Ex. Consul General S. Y. Tong, one of whose last duties before leaving a year ago was to haul down the Dragon flag.

We were asked a few day's ago (July 26) whether we knew that Ex. Home Minister Pak was back in Seoul again and in power, having been brought back by Count Inouye. We confessed ignorance, a thing that is probably unpardonable in editors. We want this placed to our credit, both the confession and the fact that we did not issue an Extra!

Dr Scranton and family returned July 25th. from their outing down the Han on a Korean junk. They report the experiment a great success especially in dry weather: but we infer from the faint praise bestowed that something more water-proof than a Korean junk is desirable in wet weather.

The General Educational Assembly held at Kyoto in May last was attended by about 2500 teachers and friends interested in education. We find according to the June number of *The Educator* some remarkable utterances on the Chinese language. President Kano of the Higher Normal school said: "The Chinese characters must be abolished to make our writing easier." And Prof. Inouye of the Imperial University said: "The Chinese characters hitherto hindered the development of Japanese civilization. They must be abolished and the elegant Japanese characters should be improved and used instead."

Ex. Home Minister Pak and two refugees with him reached Tokyo about the middle of July.

Correspondents from Seoul to Japanese newspapers make themselves ridiculous by what they telegraph and write to their papers. One correspondent for example explains that the Japanese troops escorting the fleeing Minister Pak to the river "marched out for the purpose of manoeuvres and that their movements had no connection whatever with Pak".

The Italian cruiser *Christoforo Colombo* arrived in Chemulpo July 21, Prince Luigi di Savoia Duca degli Abruzzie was on board. The next day he went to Seoul under the escort of T. H. Yun, Vice Minister of Foreign Affairs. While in the Capital he was the guest of Consul-General Hillier. The Prince was received in audience on the 23rd. and the following day returned to Chemulpo.

Mr. Swallen's vigorous discussion of "Polygamy and the Church" is admitted to our columns, but we can in no way be held responsible for the conclusions reached. The question is a live one and should be discussed with freedom and frankness.

Count and Countess Inouye arrived in Seoul on the 20th. of July. About